

10373

A
LAY-MAN'S
Lamentation^T

ON
The Thirtieth of JANUARY;
FOR
The Horrid, Barbarous, and Never
to be Forgotten MURDER
OF
King Charles the First,
Of Ever Blessed Memory.

Address'd to Mr. Hoadley, as a *Confutation* of
his *Principles*; and Written for the *Con-*
version of all such *Fanatical Church-Men*,
as well as other *Rebellious Miscreants*, and
Sinful Sons of Belial.

Heu Stirpem invisam!

L O N D O N:

Printed for M. Corbett at the *Bible* on St. Mary-Hill,
and Sold by John Baker at the *Black Boy* in Pater-
noster-row, 1710.

Do 30th January
(1)

This ESSAY of a Layman naturally requires the following Topic as the Foundation of its Loyalty, viz.

To Murder CHARLES the Martyr is a Crime not to be named without *Horror*; nor thought on without a *Tear*.

BUT lest the very Thoughts of this Wickedness should confound our Understandings; Or, lest the remembrance of it should exasperate the Innocent to revenge; or, sink the Guilty (if they have any Remorse) into Despair; I shall endeavour to divert that Fate, by changing the Scene of my Discourse to a seasonable consideration of the Cause and Cure of our Distempers; which may be both found and effected, if we will but know and perform our Duty to God and the Queen for the future.

What is done and past, 'tis true we may all lament, but cannot help. What we may do, and what we ought, is, I say, to inform our selves better of the Obedience we owe to God and the Government, and to endeavour the suppressing of those Principles and Affections, which have all along breathed the Plagues that would destroy the Nation, and would still burn us up in hotter Flames than those. And if that fatal Fire which hath so lately preyed upon our Peace, and our Properties, our Religion, and our Government, our Persons and our Friends, Hath not yet convinced us of the Evils and Dangers of Resistance: Yet there is another and a greater one as certain, and more fatal, threatned by the Apostle St. Paul, who expressly declares in his Epistle to the Romans, Chap. 13. ver. 2. *That they that Resist shall receive to themselves Damnation.* Which Words were spoken to the Roman People to preserve Peace and prevent Rebellion or Resistance in the Days of the Bloody and Wicked Emperor Nero, who besides that he was a Heathen, was a Persecutor and a Tyrant, and his Reign and Rule over his Subjects was with that Barbarity and Cruelty that all Histories and Records of those times testify, and will tell to

the Ends of the World, that he was the most infamous instance in Nature; and yet for all this, God (that knows what's best for his People) was pleased to permit that Monster of Man to govern his People, and to command them to obey him, and not to offer to Resist or Rebel against him, upon pain of Damnation. And since, Majesty and Magistracy is so sacred, that being both a bloody Persecutor, a Tyrant, and a Heathen, won't warrant Subjects to Resist or Rebel, nor exempt them from paying him the Tribute of Obedience, upon no less a penalty than the loss of their Souls Salvation. What then can our late unpardonable Rebels expect for Murdering the best of Kings? Had our loyal Apostle spoke those Words in the Days of such a Prince as Charles the First, it might well have been supposed, that the virtue of the Person claimed the Reverence and Subjection, and not the Character of the King. And that 'twas damnable to Resist, because of his being so Good, not because of being supream; because a Nursing Father of the Church, not because a Ruling Father of their Country. 'Twas an happy Coincidence therefore to secure the Authority of the Magistrate, which answers the greatest pretensions of Rebellion. If Religion be pretended, an Heathen must not be Resisted; if Tyranny, 'tis Damnation to oppose a Nero. They that Resist shall receive — *ἀντιστα Κρίμα*, the Wrath and Judgment of God, which implies the Guilt, and expresseth the Danger.

Now to resist lawful Authority is so sinful and so dangerous, principally upon this Threefold Account.

Resistance,

- I. *Affronts the Authority of God.*
- II. *'Tis contrary to the Spirit of Religion.*
- III. *Destruitive to the Interest of Societies.*

The Two first express the Guilt, and the Latter both the Sin and the Punishment: Of each in order.

I. *Resistance is an Affront to the Authority of God.* *Κύριος θεοὺς βασιλεῖς*, the Lord sets up Kings, saith the Father; and *Ἐκ θεοῦ βασιλεῖς*, Kings are from God, says the Heathen. And a greater than both acknowledge *Pilate's* Power to be from Above.

The Scripture intitules God to all the Royal Adjuncts; and both Christian and Heathen Antiquity agree in this with the Sacred Oracles.

The King's Person is said to be God's: Great Deliverance giveth he to his King, 1 Sam. 2. 10. *Yea, I have said Ye are Gods*, saith the Holy Scripture. And consonantly *Plato* calls the King, *θεῶν ὅσον ἐξ ἀνθρώπων*, a kind of Gods among Men. And as the Name of God is called upon his Person, so also is it (2.) upon his Throne. Then *Solomon* sat upon the Throne of the Lord as King instead of David his Father, 1 Chron. 29. 22. And saith the Queen of Sheba, *Blessed be the Lord thy God which delighteth in thee to set thee on his Throne*, 2 Chron. 9. 8. To a like Sense also is that of *Nestor* to *Agamemnon* in *Homer*.

Λαῶι

Λαὸν δὲ ἀναξ καὶ τοὶ Ζεὺς ἐργυράλιζε
 Σκῆπτρον τ' ἠδὲ δέμιας

Jove lent thee thy Scepter and Jurisdiction. (3.) The Kings Titles also relate him to God, viz. those of God's Anointed, and his Servant; the Former given to Saul, 1 Sam. 12. 3. and Cyrus, Isa. 45. 1. And the latter to Nebuchadnezzar, Jerem. 25. 9. The same also Athanasius gives to Constantius the great Favourer of the Arrians. (4.) The King's Power likewise is from God, there's no Power but of God, and the Powers that are, are ordained of God, saith the Apostle. And the Pythagorean, Δέδωκεν ὁ Θεὸς αὐτῷ τὴν ἀρχαίαν God hath given him Dominion. Upon which account also Themistius Ἐκ τοῦ ἑαυτοῦ βασιλείαν κατέπεμψεν ὁ Θεός, God sent Regal Power from Heaven. And that a Kingdom is Θεῖον ἀγαθόν, a Divine Good, is the Assertion of Plato, and the confession of Cyrus; All the Kingdoms of the Earth hath the Lord of Heaven given me, 2 Chron. 35. Yea and Tiberius acknowledgeth, Ἐκ Θεοῦ βασιλεία ἡμῶν, our Kingdom is from God. And Daniel minds Nebuchadnezzar, The God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory, Dan. 2. 27. And Athanasius in his Prayer for Constantius Σὺ τῷ βασιλείαν ταύτῃ τῷ δευαπόντι Κωνσταντῷ δέδωκας, Thou hast given this Kingdom to Constantius thy Servant..

These, I think, are Testimonies enough to prove that Kings wear God's Image and Authority; and therefore, Menander calls the King, Εἰκὼν Θεοῦ ἐμ' Ἰουκ, God's living Image; and the Pythagorean, Βασιλεὺς, Θεὸς ἀνδράποισ παραχμῆται. The King is the Figure of God among Men. But besides all this, there is Evidence sufficient in the nature of the thing to prove, That Kings have their Power and Authority from God, and are no Substitutes of the People: which I thus infer.

God made the World, and consequently the World is his, and his alone the Right to Govern it; but he being of such immense Perfections, that our Frailty cannot bear his immediate Converse; 'tis necessary that He rule us by Men like our selves, and put the Sword into the Hands of Creatures of our own make. This He doth, and hence it follows, That they that Rule are God's Substitutes, and no Creatures of the People: For the People have no Power to Govern themselves, and consequently cannot devolve any upon another.

Upon the whole, I conclude, that the same Commands and Authority that oblige us to obey God, bind us to revere those that so signally wear his Image; and he that disobeys the Vice-Roy affronts the Sovereign; He that resists, resists the Ordinance of God, saith the Apostle and who can lift up himself against the Lord's Anointed and be guiltless? saith David in the case of Saul.

And thus I have dispatched the first point, viz. Resistance affronts the Authority of God, with which Kings are invested; as I think I have made evident, both, from Testimony and the Nature of the Thing.

II. Resistance is opposite to the Spirit of Religion. Religion is a calm

and pacifick temper, like that of its Author, whose Voice was not heard in the Street. It subdues our Passions and governs our Appetites. It destroys our Pride and sordid Selfishness. It allays the Tempests, and speaks down the Storms of our Natures: It sweetens our Humours, and polisheth the Roughness of our Tempers. It makes Men Gentle and Peaceable, Meek and Compliant. This was the Spirit both of our Saviour, and the Exemplar of our Religion. This was the Genius of his Doctrine and Practice.

He commands the Payment of all Duties to *Cesar*. He acknowledges *Pilate's* Power to be from Above, and therefore most Meritoriously and Loyally submits to it. He commands his Disciples to pray for their Persecutors. He permits them to flee but not to oppose. He rebukes *Peter's* violence to the High Priest's Servant; and the revenge of the Disciples when they called for Fire from Heaven.

He paid Tribute, submitted to the Laws of the Sanhedrim, nay, and to that unjust Sentence against his own Life.

This was our blessed Saviour's Temper; and the Apostles who lived among his Enemies and theirs, and met with Severity enough to have sowed their Spirits, and exasperated their Pens, to contrary Resolutions and Instructions: Yet as true followers of their dear Lord, they faithfully transmit to us what they had learnt from him, *viz. That we should Obey those that have the Rule over us; Submit to every Ordinance of Man; Pray for Kings and all in Authority; Submit to Principalities and Powers, and to Obey Magistrates.*

And those Noble Spirits of the First Ages after our Saviour Christ and the Apostles, who began to be Martyrs as soon as to be Christians; who lived in the Fire, and went to Heaven wrapt in those Flames that were less ardent than their Love: These I say, amongst the greatest and fiercest Fires that Cruelty and Barbarism had kindled, paid the Tribute of a Peaceable and Quiet Subjection to their Murderers, and made unforced acknowledgments of the Right they had to their Obedience. Nor do we ever read of any attempts they made to free themselves by Resistance, though (as *Tertullian* saith) they were in powerful Numbers mingled in their Villages and in their Cities; yea, even in their Castles, and in their Armies. And indeed, there is an illustrious instance of *Passive Obedience* in the *Theban Legion*, whose Tenth Man being executed for not offering sacrifice to Idols, they quietly submitted to the Cruelty. And a Second Decimation being commanded by the Emperor *Maximinian*, the Author of the First, one of their great Commanders, (an excellent Christian) persuades them to suffer it with the same patience, because it was not with their Swords they could make their way to the Kingdom of Heaven, but by another kind of Warfare.

And now, if after all this, and infinitely more that might be said on this Subject, for Men to pretend to Religion, and plead Scripture for

for Rebellion, is impudent and shameless, an Affront to Religion, and a Lye in the face of Conscience. And those that cannot discern those great Lines of their Duty, which are set upon the High Places, and shone upon with a full Beam, and yet can find Sin in little harmless Ceremonies and Circumstances, which nothing hath forbidden, but the coyness and perverseness of their own Fancies, are like him that could see the Stars at Noon, but could not see the Sun; and could spy the Shadows made by the Mountains in the Moon, but could not discern the greater Spots upon its visible Surface. And for Men to strain at the Decency of an Habit, or the Usage of a Ceremony, when they can swallow Rebellion and Sacrilege without chewing, is to be like him who durst not eat an Egg on *Saturday*, but made nothing to kill a Man. Doubtless had the Scripture said by a thousandth part so much for the *Jus Divinum* of Presbytery, as it hath said for Obedience to Authority; had there been one plain word against Conformity, as there are many against Rebellion; that would have been worn bare upon the Tongue, and the World would have rung with it.

But the Injunctions and Commands of Obedience are against our Humours and Opinions, against the Darlings of our Fancies, and the Interest of our Party: And therefore here we must shuffle, and evade, cog, and interpret by Apologies of our own making, by the Rules of our Sect, and the Authority we worship, by Necessity, and Providence, and indeed any thing that will but colour Sin, and cozen Conscience, that will but turn Religion into the current of our Appetites, and make Scripture speak the Language of our Humours and our Interests.

Thus Religion and Divine Authority shall be revered and pleaded when they agree with Mens Fancies, and send Light or Advantage to the Favourites of their Affections: But when they cross their Models, oppose the People in their Inclinations, and call them to Duties that are displeasing, the Case is altered, the great Motives of Persuasion have lost their Power, and Influence; and Religion then can do nothing with them.

Thus briefly of the two first Heads; *viz.* *Resistance* (1.) *Affronts the Authority of God*, and is (2.) *Opposite to the Spirit of Religion*. From which I come to the Third, that makes Resistance both a Great Sin, and a Great Punishment: *Viz.*

III. *Resistance is Ruinous and Destructive to the Interest of Societies*. This third and last Branch of this Argument I must more largely prosecute; because it will lead us into the said Occasion of making some Reflections upon the late *Rebellious Times*.

Man is a Creature made for Society; and what is against the Interest of Societies, is destructive to Human Nature, And if the great-

nels of a Sin and Mischief be to be measured by its reference to the Publick, for ought I know, *Rebellion* will be the next Sin to that which is unpardonable, in the degree of Guilt, as well as it is near it in the Penalty threatned.

Now there are two great Interests of Societies, viz. *Government* and *Religion*; to both which Resistance is damnable fatal both in the Doctrine and Practice of it.

To begin with *Government* in order.

(1.) *Resistance is Ruinous and Destructive to Government*: For if Subjects may resist the Powers over them, no Government in the World can stand longer, than till the next Opportunity to overthrow it. Every Man will be ready to resist and oppose what he doth not like, and endeavour to pluck down what comports not with his Humour. Thus every fit of Discontent, will stir up the various, giddy, and inconstant People to seek an Alteration: And there was never any Government so exactly framed in the World, but in the Manage and Administration of it, many things would displease. Now the generality of Men are led by their present Senses; and if they feel themselves pained by any thing (though the Grief be but in their Imagination) they are for present Deliverance from that Evil by any means; never considering whether the indirect way of Cure, draws not more and greater Evils after it, than the Distemper: And so upon every little Discontent, the silly People are inflamed, and upon every Occasion, rebel. And thus is a Kingdom laid open to inevitable Devastation and Ruine: And by a dear Experience we have woefully learnt, that 'tis better to endure any Inconveniencies in a settled Government, than to endeavour violent Alterations. When the Sword is drawn, no Man knows when and where it will be sheathed: When the Stone is out of a Man's Hand, he cannot direct it as he pleaseth. Men with Swords by their sides will do what likes themselves, and not what is enjoined by those that employ them.

Or could we suppose (what our unhappy Experience hath too lately confuted) that *Armies* would be obedient; yet the *Murders* and *Rapes*, the *Spoils* and *Devastations*, which are the natural Issues of a *Civil War*, are worse than any Inconveniencies in any Government possible: And though (as my Lord Bacon notes) *Foreign War* is like the Heat of Exercise, good and healthful for the Body; yet *Civil War* is like the Heat of a Fever, ruinous and destructive.

Besides, those that Resist, either overcome the Supream Power, or are conquered by it. If the former, their Instruments in all likelihood conquer them, as well as those they served them against: And so from the Just Authority of their Lawful Rulers, they fall under the Insolence of their licentious Vassals. For suppose the Populace get the Government into their own Hands, all the Evils will follow,

low, which usually do upon Competitions and variety of Claims, which will breed everlasting Disturbances, Contentions and eternal Fears. Such Evils as these, I say, will follow if the Resisters prevail; and if they chance to be suppress'd and overcome by the Powers they oppose, they can then expect nothing less than to be crush'd and ruin'd. So that those that Resist, whether they conquer, or are overcome, draw inevitable Ruine and Destruction upon themselves, and probably on the common Body. For Laws and Government are the Great Charter of our Lives and Liberties, our Properties and our All; and as the Father, *Καὶ ἀνέλθης τὰς ἀρχὰς πάντα οἰχίσσεται*: Murders, Rapes, Violence, and all kind of Mischiefs, invade the World with Anarchy and Disorder.

And how far all this hath been verified in our Land, a little Recollection only out of our former Rebellion will sufficiently inform us. For,

When fair Weather, and a warm Sun, the Indulgence of Heaven, and a long Tranquillity, had made us fat and frolick, rich and full, our Prosperity made us wanton, and our Riches insolent. Causeless Jealousies and Fears were the Bellows that fired our Distemper'd Brains, and blew up the Sparks of our Rebellious Principles into mighty Flames. We began to murmur, we knew not why; and to complain, because we had nothing to complain of. Discontents grew upon the Stock of our ill Natures, and the Perverseness of our Humours; and every little Occasion was Fuel to the Fire that was kindling in the distemper'd Body. We began to invade the Government with malicious Whispers, and private Preachments, with Libels and Declamations, with Insolencies and Tumults: And when Sedition had encouraged it self by Noise and Numbers, by Popular Zeal and loud Talk of Reformation; it flew into the highest Irreverences towards the King, and the most violent Proceedings against his Ministers, that the nearest Trees being removed, they might have a full Stroke at the *Cedar*. Nor did Things stop here.

The Sparks grew into mighty Flames, and those Vapours into Thunder and Tempests; The Whispers of the Corner passed into the Noise of a Camp; and the Murmurs of the Street into the Sound of the Trumpet. The Cloud like an Hand, became a Magazine of Storms; and our New Lights set us all on Fire. The Pulpit sounded as much War as the Drum; and the Preacher spit as much Flame as the Cannon. *Curse ye Meroz* was the Text, and *Blood and Plunder* the Comment and the Use.

Thus began our happy Reformation: From Law to Licentiousness; from Religion to Frenzy; from an happy Government to a wretched Hurry and Confusion; and the progress and the end were suitable to those hopeful beginnings.

God

God was worshipped with the Devil's Sacrifices, Human Blood and Slaughter ; and glorified by being Affronted in his Authority and his Laws.

The Good Old King was honoured by the Persecution of his Person, and Murder of his Friends ; submissively address'd by the Civilities of a Rabble ; and petitioned in the humble form of Drums and Granadoes ; welcomed at his Cities by the shutting of their Gates ; and entertain'd in the Country with the glittering of Swords, and the Noise of War : Fought against for his Defence ; and his Life sought, for the Preservation of the King.

Thus happy were our Reformers in twisting Contradictions ; and they would be so indeed, could they but reconcile one more, *viz.* *That they are the Good People, and sure Heirs of Heaven ;* because the Apostle saith, *That they that Resist shall receive to themselves Damnation.*

But we are not yet at the end of the Line ; for the most fatal part of the Story is to come.

Therefore after ten thousand Butcheries and Devastations, Miseries and Disorders, which cannot be described, but they will in part be felt, prosperous Wickedness finally prevailed ; the Friends of Loyalty and Justice were scattered and destroyed ; Majesty is made a Prey to the Sons of a Dunghill. and Afflicted Innocence falls into the Hands of the Hunters. And after he had been infamously Sold like a Slave, and Imprisoned like a vile Malefactor ; after He had been ravish'd from his Friends, blasphemed in his Name, and robbed of the Ensigns of his Dignity ; after He had been tost up and down from one Place to another, according as the Designs and Insolencies of his cruel Jailors would have it ; after he had been mocked by Conditions of Peace, and Terms of Accommodation, that were never meant ; after he had made Concessions to all their Demands, and for the sake of the Peace and Settlement of his Kingdoms, had granted things that never Subjects before had ever the Insolence to ask ; I say, after these and a thousand Instances of Barbarism and Indignities more, that his cruel Persecutors might transcend all Examples of Wickedness ; that Generations to come might honour them, as they do that High Court of Justice, whereof *Pontius Pilate* was President ; and that they might deserve a deeper Damnation than that threatned by the Apostle to bare Resisters ; They (void of all Grace and Goodness) summon their Sovereign to their Bar, and Try him by a Company of Petty Fellows, that called themselves by a Great Name : They buffet Him with their insolent Taunts, and bait Him with the Mercenary Noise of *Justice, Justice ;* like *Crucifie him, Crucifie him :* They upbraid Him with their own Faults, and charge him with the Guilt of that Blood which themselves had spilt ; that they might add the Guilt

Guilt of His to all the rest ; which *Black Treason* was the Gospel-work of our Factious Reformers and Fanatical Adversaries. Those bloody Off-spring of Protestantism, Spawn of Reformation, and Pest of Peace, that are never well, but when they are fishing in troubled Waters, and washing their Hands in Royal Blood ; I say, that Hellish Murder they accomplish'd beyond any president of former Times, and perhaps the Belief of the future ; contrary to their Allegiance, and their Covenant ; contrary to their Duty to God, and their own Profession to the People, and contrary to the Obligation of all Laws and Common Right.

Therefore let the Day whereon that Crime was committed be Darkness ; let the covering of the blackest Grief be upon the Remembrance of it ; because then there fell a Prince, the Best, the Wildest, the most Pious, and most Gracious, that ever swayed these Scepters. He fell, and fell by Violence, nay, and by the violent Hands of His own People, who ought to have sacrificed their Lives for the Preservation of His. He fell to the Dishonour of God, to the Grief of Good Men, to the Scandal of Religion, to the Shame of Protestantism, to the Overthrow of Government, and the Ruine of the Nation. This is a *Lamentation*, and to all Generations it shall be for a *Lamentation*.

But oh Heavens ! Oh Providence ! Must Vertue be Dethron'd, and Villany be Crown'd ? Must Victory and Success wait upon Treasons and Parricides ? Whilst Infamy and Destruction dogg Innocence to the Grave ! Must the most Righteous of Princes be the most Miserable of Men ; and must Religion and a Good Cause be the only way to be Unfortunate and Undone ! Will the Searcher of Hearts abett Hypocrites ! and Providence lend it self for an Argument to Legitimate Rebellion ! Shall the Pharisee pray and prosper ; and the Righteous cry and be forsaken ! Shall Treason carry Religion in Triumph upon its gilded Banners ! And shall the Wicked lift up their Hands in an Appeal to Heaven, and bring them down to the Destruction of the Just ! Shall Villany raise its head to the Clouds, and meet no Thunderbolts there ; while the Devotions of the Innocent return upon him in Storms and Flames !

Thus Sense and Nature would complain on this Occasion : But Providence is Just, though we are Blind. Prosperous Villany crows and triumphs for a moment, but is covered with Shame and eternal Darkness in the end. The End of Things will disentangle Providence, and rectify all Disorders. Then shall we see that afflicted Vertue shoot up on the other side the Grave, and send its Branches into a flow'ring Paradise, where they shall grow green and verdant in an Eternal Spring, while every Tree that Vertue hath not planted shall be rooted up, and wither in a moment.

This

This briefly I thought fit to suggest as an Apology for Providence ; lest the Successes of the Wicked, and Misfortunes of the Just, in Instances so Great and so Near, might tempt any to think that there is no God that Judgeth in the Earth.

And thus I am arrived at the first Period of the Miseries that we brought upon our selves by *Resistance*, which concludes in the Ruine and Dissolution of Government ; and this runs into all the Mischiefs to which Human Nature is obnoxious. For as I said before, so I say still, *That Government is the great Interest of Mankind* : 'Tis that which bounds our Passions, and secures our Rights : 'Tis that which prevents Confusion, and preserves Peace, and drains away that deluge of Debauches which Anarchy lets in upon the World. And how far we felt this also in the consequent Calamities would be considered.

Jan 30 When the Nation then had lost its *Head*, and its *Glory*, 'twas turn'd with its Heels upwards, and govern'd by a *Mock-Monarchy* ; a Thing as infamous in its Quality as its Name. The Dregs of the Populace, the Creatures of a Sectarian Army, the worst part of a Body, that was bad enough in its best : These were our Senators and the Saviours of the Nation : These were our Patriots, and the Preservers of our Peace : These were the Defenders of our Religion, and the Keepers of our Rights and Liberties. And truly keep them they did ; not for us, but from us. And was not this a Blessing and a Liberty, worth the Blood and Treasure that was spent to purchase it ?

O the blessed Reformation that fill'd our Pulpits, and emptied our Purses ; that quickened our Endeavours, and inspired our Zeal ; and O the blessed Reformation indeed that was so Glorious in our Mouths, and so Pleasant in our Hopes ! Were not all Miscarriages of Government well mended, when Government was thrown up by the Roots ? And was not the Disease well cured when the Body was destroyed ? Were we not well freed from Evil Counsellors, when we made Kings of the worst we had ? And was not Tyranny well extirpated, when we were under an Army of Tyrants ?

But the glorious things are to come, and we must be cast into New Models : And when the Birds of Prey have divided the Spoil, and satisfied the cravings of their Appetites and Ambition, the Nation shall be made happy with New-Nothings, and Golden-Mountains ; with Chimæra's of *Common-Wealths*, and fine Names for Slavery. In the mean while, Loyalty must be scourged with the Scorpions that are due to Rebellion : And those that feared the Damnation of the Apostile, shall be sure to incur the Damnation of the Reformers. And their Sequestrations sufficiently made appear, that those that would not hazard their Souls, must compound for their Estates.

But

But when the Junctio had run to the length of the Line; that is, as far as their Master would permit them; when they were as odious as they deserved, and his Designs as ripe as he could wish, then up steps *Oliver*, the single Tyrant, kicks them out of their Seats, and Belzebub dispossesseth the Legion. He engrosseth the Prey to himself, and assumes the sole Privilege of compleating our Miseries. He made himself after the Image of a King, and Invested his Sword with the Authority of Law. He, though less than a King in Name to please the People, was yet more Absolute and Arbitrary than any King in the World could be, in the Rule and Government of the Nation. He Ruled us with the Rod of Iron we deserved, and made us feel the difference between the Silken Reins of a Lawful Authority, and the heavy Yoke of an insolent Usurpation.

And when Providence had freed us from this Plague, and called that Bloody Tyrant to an Account for his Villanies, we fell back into our old Disorders, we reeled to and fro, and staggered like a drunken Man, and were at our Wits end. We knew not this Week who would be our Lords the next; nor did our Lords themselves know to day, by what Laws they would Rule to morrow. Confusion was in their Councils, as well as Tyranny in their Actions; and there was but one thing they seemed to be Agreed upon, which was to Enslave the Nation. And if we would not believe that this was Liberty, we must be knock'd on the Head with our Chains: If the Sheep would not take the Wolves for their Guardians, 'twas Fault enough, and good Reason, why they should be devoured.

And were not Things come at length to a fine pass, when Men in Buff durst proclaim themselves the only Legal Authority of the Nation? When our Armed Masters murdered Men in the Streets, and threatned the Ancient Metropolis of the Nation with Gun-powder and Granadoes? Fire and Sword must be our Portion, if we would not be in love with infamous Usurpers and Tyrants; and a worse Powder-Plot than *Vaux's* was acting in the Face of the Sun. The Strength, the Riches, the Beauty, yea, the almost All of the Nation was designed a Sacrifice to the Rage and Revenge of our Oppressors, and Plunders and Massacres, were almost the least Evils we feared.

These things I have thus briefly hinted to this purpose, that the remembrance of our Miseries, may beget a sense of our Sins, and to prove the truth of the Proposition I have been discoursing of under this Head, viz. *That Resistance is fatal to Government.*

And though the Government may be fixed again upon its right Foundations, and Laws turned into their antient Channel, after the violence they have suffered; yet they lose much of their Reverence and Strength by such Dissettlements: And (as experience shews)

the

the People that have Rebelled once, and successfully, will be ready to do so again. As Water that hath been once boiled, will boil again the sooner.

And thus we plainly see how ruinous Resistance is to Government, and how destructive to that first great Interest of Societies : As it is also,

2. *To Religion*, which is the other Branch of my Argument. That Resistance is contrary to the Spirit of Religion we have seen ; and consequently, that it is destructive of its Being, will not need much proof ; since Contraries destroy one another. Rebellion lays the Reins on Mens Necks, and takes off the Restraints of their Appetites ; it opens the Flood-Gates of Impiety, and lets loose the Brats of extravagant imagination : It destroys the Reverence of all things Sacred, and drives Vertue into Corners. It gathers Men's Lusts into a common Storm, and fills all things with Cheat and Confusion. Religion cannot be heard in the Noise of a Battle, but is trampled under foot in the Hurry and Tumult. Faith and Love, Humility and Meekness, Purity and Patience, are overcast and silenced by Atheism and Cruelty, Pride and Barbarism, Lust and Revenge.

Thus, Rebellion, by breaking up the Foundations of the Earth, lets in an Hell upon us, and brings a kind of present damnation upon the World. And that this is another fatal Mischief of Resistance, we have also doubly felt by a woful experience, that will keep it in our Memories whilst we live. And what Execution it hath done upon Religion must be considered next.

But Religion is a tender thing, and I am willing to keep my self within bounds that are charitable and sober ; and therefore must premise to what I have to say about it ; that I charge not the whole Body of the People of the late Times, with the Guilt of all the Follies and Corruptions I describe : Nor do I believe, or say, that the whole Mass of their Religion was so monstrously vitiated, and deprav'd. I profess Universal Charity, and have, perhaps, more for the worst of them, than they generally will own for any that are not of their own Party or Opinion. And therefore, at present, I shall say no more than what the Sober and Intelligent among themselves will own and acknowledge, to be justly chargeable upon some or other of the Sects bred by our late Disorders ; and this will be enough for my purpose, which is only to prove by near and deplorable Instances, that Resistance brings Mischiefs upon Religion ; and not to expose to Hatred or Contempt, the Persons of any that are sober and serious in the Way of their Profession, though I judge it never so Obnoxious and mistaken. And having said this out of a tender Charity, that none may be wronged by Misinterpretation, nor any offended that are not concerned ; I come with Freedom to describe some of the Injuries, our unhappy Resistance hath done Religion, notwithstanding

standing both *Arms* and *Tongues* so highly pretended its *Defence*.

And indeed, Men fought for Religion till they had destroyed it ; and disputed about it till they had lost it. Multiplicity of Opinion had quite confounded the Simplicity of Life and Faith ; and 'twas most Peoples business to chatter like Mag-Pies, rather than to be peaceable, and to live like Christians, and like Men. If Religion had been computed by Mens Talk, and Dispute about it, these latter Days of the declining World had been its best ; and this in its growth and Ways of highest improvement, when all things else were verging to their Set and Period. But alas ! The Tongue was then most, if not the only Religious Member. And many of the Pretenders, like the *Egyptian* Temples, were fair without, but Beasts, Serpents, and Crockodiles within : or, like the Bird of Paradise, they had Wings to fly in the Clouds of Imagination, but no Feet to walk on the Ground of a virtuous Practice. Yea, some had found the way to swim to Heaven in the Current of their Appetites ; and to reconcile Covetousness, Rapine, Cruelty, and Spiritual Pride, with the glorious Names of the Elect, the People of God, the Church of Christ, the True Protestants, and the Good and Godly Party : and thus also reconcile Religion with Rebellion, and Sacrilege with Saintship. So that Men learnt to be Godly without Goodness, and Christians without Christianity.

Thus have Men got the knack to be Religious without Religion, and were in the way to be saved without Salvation.

These were and are the gross Disorders, whereby Religion is taken from its foundation of Vertue and Holy Living, and placed in Emotions, Raptures, and swelling words of Vanity.

And when these gilded Chimæra's had kindled the Imagination, and raised the Fancy to the Clouds, to flutter there in Spiritual Babble, and Mystical Nonsense ; and when that was mounted on the Wings of the Wind, and got into the Revelations to loosen the Seals, pour out the Vials, and phantastically to interpret and foretel the Fates of Kings and Kingdoms ; when it flew into the Tongue in an extravagant Ramble, and abused the Word of God, mingling it with Canting Unintelligible Jargon : I say, when the diseased and disturbed Fancy, thus variously displayed it self, many made themselves believe they were acted by the Spirit, and that these wild Agitations of their sick Brains, were Divine Motions. And when this Fire was descended from the Fancy to the Affections, and these being exceedingly moved by those vain and proud Conceits, caused Tremblings and Foamings, Convulsions and Extasies in the Body ; (all which are but Natural Diseases, if not worse ; and just like those old Extatical Motions of the Devil's Priests, when they came foaming from his Altars.) These, I say, the wild Phantasticks had learn'd to ascribe to the

the Blessed and Adorable Spirit. And when their Fancies were swell'd full of turgid Notions, and their Bodies in an Extasie, they dreamed of strange Sights, Voices and wonderful Discoveries, which were nothing but the unquiet Agitations of their own disordered Brains. These also were taken for Divine Revelations, and the Effects of the Spirit of God, shewing it self miraculously in them; not much unlike the deluded Imaginations of some Modern False French Prophets at this Day, of as bad a Tendency.

And thus I have shewn how much Resistance of Authority that is over us, is against our *Duty*, and our *Interest*. The former God hath plainly told us, and the latter we have sadly felt.

It remains that we humble our selves under the Sense of the *Publick Guilt*, as well as complain of the consequent *Miseries*. That we may not draw down New Judgments, by repeating Old Provocations, and adding our particular Sins to the common score. And I think we shall do well to consider, that we who abhor Rebellion, have contributed to the fatal Evils that follow it, by our own Sins. We can, perhaps, be well enough content that the Chief and Principal Actors of these late Mischiefs should be lash'd and exposed, and suffer the Shame and Death due to their Guilt; and it may be well pleased and tickled with our Reprehensions, in which we think our selves not concerned. But let me tell you, that that's not the way of Religion, no, nor the Fruits of Christian Charity. And I can justly affirm, that the true Sons of Loyalty, delight not in Domineering or Reviling any one in Misery: But if we will shew our selves Loyalists and Good Christians, we must serve our Queen and Kingdom by serving God; and obey Her Laws by obeying the Divine Commands.

And therefore without troubling our selves with Fancies about the Duty of our Governours, let us mind our own Duty; especially that Great One of *Charity* and *Christian Love*; and that being the Fountain and Foundation of Religion, it will direct us to those Consequential Duties of Fearing *G O D*, and Honouring our *Q U E E N*. And if we mind this, and practice it suitably, God will be Glorified, and Religion Advanced; the Church will be Edified, and our Souls Comforted; Government will be Established, and the Peace of the World Promoted. And the Peace of God, which passeth all Understanding, will keep our Hearts and Minds in the Love of Christ Jesus.

5 0059

F I N I S.

